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WEEKLY REVIEW.

—Mr. Wellesley C. Bailey, Secretary of Missions to Lepers in India, arrived recently in India after a term of years spent at home in advocacy of the class whose interests he has long had in heart. Mr. Bailey was formerly in Chumba and there became interested in this wretched and neglected class and embarked in efforts to alleviate their condition and make known to them the only One who knows how truly to sustain them under their heavy burden. We accompanied Mr. Bailey last week to the Dhurmshala or Alms' House in Byculla where there are always from 120 to 150 lepers in all stages of the terrible disease. Mr. Bailey had previously visited the leper-wards of the Sir J. J. Hospital, and could not but remark how much better was the condition of those who were undergoing treatment, than that of the inmates of the Dhurmshala. We have often in former years expressed our belief that the remedial measures introduced by Dr. Bhau Daji are effectual in arresting the progress of the disease, when faithfully followed, even if they do not entirely vanquish it. Meanwhile those who are cast out by their friends because of this fell disease, find a refuge and a home such as it is, in the benevolent institution founded by Sir Jamsetjee Jejeebhoy, the Dhurmshala in Byculla. In the Leper Retreat founded by Bishop Meurin at Trombay, there are, we understand, 17 lepers. Many are unwilling to go there. They prefer to remain in the vicinity of the bazaar where they can get such things as their poverty allows them to procure.—Mr. Bailey has gone to the Madras Presidency where he will visit the Malabar Coast. The Society for which he is acting has sent him specially to ascertain how their funds can be best utilized. He will afterwards proceed to the North of India. Any one wishing to communicate with him will please address him care of the Post Office, Bombay.

—Those who wish to know where grandeur dwells, will be interested in reading the list of the brethren appointed to serve on the Grand Lodge of all Scottish Freemasonry in Bombay. Everything is grand in this list. A Parsee is the Right Worthy Grand Master; W. G. H. Ellison, the Grand Chaplain; there is a Grand Architect; a Grand Zend-Avesta bearer; 3 Grand Directors of Ceremonies; K. N. Kabrajee is the Grand Bard; follow Grand Wardens, Deacons, Jewellers; then L. C. Balfour, Grand Bible-bearer; Mehrali D. Master, Grand Koran-bearer; followed by an alarming number of Grand Sword-bearers, etc., etc. All of which is very suggestive. After hearing the Treasurer's Report, telling of the relief granted to orphans of Masons, they sat down to a Grand Banquet, and drank numerous toasts.

—The clergy of Madras have done themselves honour by uniting in an address of congratulation and thanks to the Bishop of Madras, on occasion of the completion of 25 years of his episcopate. The address signalizes some of the great and important facts which show the development of the Mission-work of that Presidency in the last quarter of a century. We must make room for this extract :—

"The native branch of the Anglican Church under your Lordship's fostering care, wise counsel, and large-hearted generosity, has advanced alike in numbers, spirituality and independence. When in 1863 your lordship delivered your primary charge, there were in the Diocese 38 native clergymen and 48,252 native Christians but now we can speak of 109,874 native Christians, with 124 native clergyman, and two bishops specially set apart for mission-work at their head. In addition to this large increase in the native work, in what is now the Madras Diocese, we ought, for the purposes of a fair comparison of the present with the past, to add the Bishop of Travancore and Cochin, with the 16 native clergy and 18,206 native Christians of that Diocese, making a total of 3 bishops 140 native clergy, and 128,080 native Christians in a territory once entirely under your lordship's spiritual care. This large increase is full of promise, and leads us to look forward with hope to the time when the Church of India, self-supporting and self-governing, shall be a light to the Eastern world. The Administration of a diocese so extensive as that of Madras, greater in size than the whole of the United Kingdom, with a body of clergy now numbering 222 of different races and languages, is a charge so responsible and so solemn, that he into whose hands the Great Head of the Church has placed it, needs the gifts of a sympathizing spirit, wise judgment and careful discrimination. Your lordship possesses these great qualities, and exercises them in a loving and gentle spirit. It is to this cause that the great harmony which exists in this Diocese, noticeable even by those beyond its borders, is mainly due, and which has won the affections and esteem of all your lordship's clergy."

Bishop Gell is a household name in South India. His reply is conceived in an evangelical spirit. He does not refuse to look at the possibility of disestablishment, but says :—

"If, however, it should come to pass that the Government should withdraw a large portion of what has been generous aid towards the ministration of Europeans in this country, we must look to God, who rules all things, to supply what is needful for the maintenance of the ministration to Europeans in India."

The grace of God will be found sufficient, if only there is faith to look for it, and Christian love to be swayed by it.

—The Government have assured us, over and over again, that the object of the Abkari laws is not to increase the revenue; they desire not the increased consumption of liquor; on the contrary they would be delighted to see the cause of temperance advance throughout the community. It now falls to our lot to congratulate them on the remarkable success the Abkari laws are having in the Konkan. The people in those parts, after complaining ineffectually of the increasing stringency of the Abkari laws, have now banded together and taken a vow of total abstinence, and they are keeping the vow much better than many Europeans who have signed the pledge. We have already referred to the action of the Abkari Department in depriving the people of the right of drawing and selling toddy from their own trees, transferring the right to the liquor-contractor. And the tax on each tree has been raised from annas 4 to Rs. 16 per tree, *i. e.* 64 times as much. The contractor of course must raise the selling rates. The people have consequently entered into a solemn league and covenant, and woe to the man or woman that touches the accursed thing in the Panwell talooka and neighbouring localities. Capital. The people will find out the advantages of letting toddy alone. The contractors of course will suffer, and perhaps will learn the lesson that God did not intend them for such a base-born occupation as tempting poor debt-laden peasants to drink. We are only afraid that somebody will give way, the Government or the people, and that such a millennial condition of things will not last.

—Bishop Ninde and his daughter arrived at Naini Tal in the evening of the 20th instant, weary but well. The next day was the Sabbath, made memorable by the Bishop's excellent sermon. They called at the Girls' High School and delivered each a beautiful address in the evening to the evident delight of all. They visited Mount *Chema* and and the Boys' School on Monday. Rev. Mr. Baume and his estimable wife, who entertained them, spared no pains to make their visit in Naini Tal a common blessing long to be remembered. Cheerful and considerably refreshed by the mountain air, they left with Rev. Dr. Waugh for their work in the plains, Tuesday, the 23rd.—(Communicated.)

—We find the following in the *Indian Christian Herald* :—

"The *Indian Mirror* has a fling at the *Bombay Guardian* for circulating a ridiculous story to the effect that Mr. Lal Mohun Ghose had been obliged to take the *Panchgabya* in order to get into caste again."

We are sorry that (having been a good deal absent from Bombay,) we missed seeing the *Mirror's* fling. In our issue of Oct. 30th, noticing a remark that Brahmins who now visit Europe are not now compelled to perform degrading ceremonies, in order to be restored to Caste, we expressed a doubt if matters had really got so far. Nothing would please us better than to know that this degree of enfranchisement had been obtained. But we happened to recollect that only a few months previously we had seen a notice of some distinguished Bengallee

who had—on his return to this country—performed the required penance. We could not remember the name; and we said, "Was it not Mr. Lal Mohun Ghose?" It now appears that we were wrong in this guess, and we acknowledge our error in mentioning a name about which we were not certain. We beg pardon of the friends of Mr. Lal Mohun Ghose for having hurt their feelings. We are glad, however, that they have feelings that are hurt by such an imputation. It is far more pleasant to us to chronicle this emancipation than to express any doubt about it. Meanwhile, what will these liberal Bengallees say when they hear the facts related about the Indian lady who studied Medicine in America and returns to tell how she kept her caste-mark and her god Balkrishna with her all the time? The *Indian Mirror* notifies its readers that the Editor of the *Bombay Guardian* has told "a malicious untruth," a statement which hurts our contemporary more than ourself.

—We are sorry to find in the *Indian Chr. Herald* mention of the death of the Rev. Goolzar Shah, a well known Christian worker. In our Epitome will be found the *Herald's* remarks about him.

—Next year will make 100 years from the beginning of the Colonial Episcopate of the Church of England. In August 1787 Dr. Inglis was appointed Bishop of Nova Scotia. These Colonial Bishops have multiplied at the rate of two a year, and now number more than 200.

—The *Indian Witness* specifies some of the conditions of health to be observed by Europeans in India. The first is *quantity* of of food; the next is *quality*;—

Missionaries, unless they be medical men or else endowed with much sense, cannot be expected to see with their understanding that an active, vigorous body, weighing 160 lbs., cannot be sustained without the daily addition of a certain weight of food.

Are missionaries generally wanting in sense? We have the impression that Europeans generally eat more than is necessary and take less exercise than is necessary, and that these two things are the cause that so many are ordered away by the doctors. A man of sense, with control of his appetites, will soon find out what amount of food is necessary for the maintenance of strength, and will be careful not to neglect walking exercise. There is too much rich food eaten in this country. And there is altogether too much use of stimulants. Many diseases are put down to the climate that are simply due to the predisposing effects of unsuitable diet.

—The Convention of the Protestant Episcopal Church of America met at Chicago lately, at the time when the Congregational body were holding their Council there. In imitation of Convocation the Protestant Episcopalians have two representative houses, the House of Bishops and the House of Deputies. The House of Deputies passed some vote of friendly greeting to the Congregational bodies. But the House of Bishops could not sanction this and required the substitution of a more general expression of good-will towards them as Christians. Charity is all very well—they seem to say—but charity should begin at home; we must not forget that we are "the Church." But Christ has told us that brotherly love is the mark by which the true Church is to be identified.

—At the above-mentioned Episcopal Convention an effort was made to change the name of the body. Many are ashamed of the word "Protestant," and it was proposed to change the name to "American Catholic Church" or "Church of Christ in America." These propositions were found to be premature, and it was decided by a small majority not to change. We should like to see a Church that would call itself, "Last of all and servant of all." We suppose that He who wrote the letters to the Seven churches would like to see it. "Unto this [Church] will I look even to the one that is poor and of a contrite spirit and that trembleth at my word."

—In a home paper we find a letter written by Mr. Mackay, the missionary whom King Mwanga keeps in detention, written June 28th to his father, Rev. Alexander Mackay, formerly of the Free Church, Rhynie, now of Ventnor, Isle of Wight. He speaks of the persecution that had been raging a month. On the first day about a dozen of the more conspicuous Christians were hacked to pieces and their members left lying on the road in all directions. Bands of men were sent out in every direction to catch and kill. "We know of about *sixty* who have become martyrs for the faith. Perhaps a full half of these were Roman Catholics." "The head executioner, after he had burned 32 converts in one day, told the King that he had never seen men show such fortitude." "We tried to interfere but in vain. The French Priest, Pere Lourdel, pleaded hard for the poor people, but the King and minister were inexorable." "The first rage is now a little abated, but the animosity towards our t aching still continues. We are neither allowed to teach nor to leave the country. We must remain to do secular work for the King and his chiefs." Mr. Mackay thinks there should be some action of European powers to hinder African despots from killing their subjects on account of religion. The British Government forty years ago refused to let the Government of Turkey put men to death for having embraced Christianity, securing a decree to that effect. Mr. Mackay disclaims all thoughts of a retaliatory or a vindictive character, but asks that the King be restrained from these oppressive acts.

—Conversion. Men should walk in the straight pathway of God's will. Sin has turned them from it. All have gone astray and their great aim is to please self and not God. Conversion means a change of heart, a being turned, by another power, *unresisted*, though there may have been much previous resistance. When conversion has taken place we walk in the direction of God's will. On the Atlantic there may be at this moment a hundred ships all heading for New York. They are not sailing in parallel lines, because they are in widely different places, but their courses all concentrate at New York. If a ship's chronometer has gone wrong, and she is on a wrong course, and speaks another ship and finds out her mistake, her helm is put about and she is turned or converted to the right direction. Peter became diverted from the right path, but was afterwards happily converted and strengthened his brethren. The conversion spoken of in Scripture is conversion to God in Christ, not to a church.

—M. T. We must decline publishing an *ex parte* statement inculpating another. If you have been treated as you say, avoid that school. Happily no one is compelled to go to this or that school, in this country.

—We regret much to hear that the Memorial praying for the withdrawal of the Contagious Diseases Act from Bombay, drawn up by the Bishop of Bombay and signed by various parties, has been negatived by the Government of Bombay. The latter have made a grievous mistake. The Bishop of Bombay in communicating this decision to the gentlemen who took part with him in the Memorial, points out that the attention of Government has been limited to one point, and that by no means the most important.

—The Church Missionary Society's force in Western India suffers a further loss by the departure of Rev. Mr. and Mrs. Bren for Europe, on account of the poor health of Mrs. Bren. Mr. Bren hopes to return in a few months.

—A considerable reinforcement for the United Presbyterian Mission in Rajpootana, arrived a few days ago.

—Mrs. Scott, widow of the Rev. B. B. Scott, Faith Mission, has been removed from Khamgaum to Bombay. By the kind arrangement of Mr. Conder, a through carriage to Bombay was provided. We are sorry to say that she is still very ill with fever, at Miss Millett's, Parell.

NOTICES OF BOOKS AND REPORTS.

"The Ministry of Healing, or, Miracles of Cure in all Ages." By A. J. Gordon, Boston. *3rd Edition. Revell, Chicago.* The question here treated was in a measure treated by Bushnell in his work entitled "Nature and the Supernatural." The question is definitely this; Have there been any miracles since the Apostles? Mr. Gordon is fully aware of the tendency of modern thought to deny absolutely that there have been miracles subsequent to the days of the Apostles, and of the readiness to regard as fanatics those who hold the affirmative; he is also cognizant of the arguments advanced to show the unreasonableness of expecting any deviation from natural order. Nevertheless he proceeds intelligently to question the witnesses that appear on either side, and makes out a very good case for the position that if miracles are absent, it is owing to the lack of faith of God's people. In eight chapters he brings before us the testimony of Scripture, of Reason, of the Church, of Theologians, of Missions, of the Adversary, of Experience, of the Healed; considers then in two chapters the Verdict of Candour and of Caution, and concludes with some observations on the Prayer of Faith.

We content ourselves at present with a single quotation from this well-written work which we have read with great interest and high appreciation.

But, it is asked, if the privilege and promise in this matter are so clear, how is it that the cases of recovery through the prayer of faith are so rare? Probably because the prayer of faith itself is so rare, and especially because when found it receives almost no support in the church as a whole. Prayer for such matters should be the outcome of the faith and intercession of the whole body of believers. So it was in the beginning. When Peter was delivered from prison it was because "prayer

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was made without ceasing *of the Church unto God* for him." And when Paul knelt alone in the chamber of Publius to intercede for his father's recovery, it was equally true that his petition was an expression of what was the unanimous and concurring faith of the whole Church. But it is not easy for an individual prayer to make headway against the adverse sentiment of the great body of Christians. For example let an earnest soul pray for a revival in a church where the prevailing view is that of indifferent unbelief, or positive disbelief in revivals, and would he be likely to obtain the coveted blessing? The promise stands fast, indeed, "How much more shall your heavenly Father give the Holy Spirit unto them that ask him;" but the condition, "They were all with one accord in one place," is wanting. How shall one man move the great ship before the wind by holding up his pocket handkerchief to the breeze, when all the mariners refuse to spread the sails? And how shall one Christian's faith prevail against the nonconsent of the whole Church? There may be scattered instances of blessing in such circumstances, but there can be no wide-spread exhibitions of divine power. They tell us that all the heat communicated to a cake of ice short of that which would bring it to the melting point becomes latent and disappears. Faith, likewise, may become inoperative and fruitless in the Church when multiplied a hundred-fold by unbelief.

"*Short History of Chr. Missions*, from Abraham and Paul to Carey, Livingstone and Duff" By Geo. Smith, LL. D 238 pp. 2nd Edition. We had the pleasure to introduce this book to our readers with hearty commendation when the first edition appeared. It is now incorporated with the series of "Handbooks for Bible Classes and Private Students," published by T. and T. Clark. *Edinburgh. The printing and get-up are* what we might expect from these well-known publishers. By the by, we are surprised that they should not understand the requirements of Postage to India. We were taxed 12 annas, because it was stamped 3½d. only.

"*Report of the Victoria High School, Poona.*" The average attendance is not given Number on the rolls, in September, High School, 144; Anglo-Vernacular, 14; Mar. Ragged School, 75 Larger accommodations are needed. Mr. Kirkham, Gov. Examiner, bears high testimony to the efficiency of the School. Grant, Rs. 2,074. Instruction is given in the Scriptures and in the Book of Common Prayer. One boy matriculated. Mrs. Sorabjee has been absent, in England, most of the year, but will be soon returning.

We are favored with copies of the following: *The Messenger*. Dec. *The Indian Purity Trumpet*, Dec. *Rajamarg*, Dec. D. L. Moody at Home. The Confessional. True Conversion, by Thos. Evans. Report of the British and Foreign Bible Society. *Kutumbmitra*, Dec.

INTERNATIONAL BIBLE STUDY.

December 5, 1886.——*Rev.* 5 : 1-14.

See last Guardian.

December 12.——*Rev.* 7 : 9-17.

"After this." After the sealing of the 144,000, the servants of God. Of the twelve tribes of Israel 12,000 each are sealed. As a matter of fact the tribes of Israel have long lost their distinctive existence. By intermarriage they have become fused. In the closing verses of Ezekiel, (also prophetic) twelve tribes of Israel are enumerated, but the names differ; Dan is found in that list and not in this, and Manassah is found in this and not in that. The idea of the sealing is a reproduction of Ezekiel, 9th ch. where there is a vision of impending judgment and a mark put upon the forehead of those who sigh and cry for the abominations done in Jerusalem. At the very outset of the Apocalypse we are taught that words are used figuratively. A sword, a star, a candlestick, mean something very different from what they seem to. Under the present dispensation the servants of God are they who believe on Jesus and obey the Gospel, true Christians in fact. In Christ there is neither Jew nor Gentile. Jews and Gentiles are alike convinced of sin and brought to Christ, but when they are in him they are no longer Jews or Gentiles, but believers. The middle wall of partition has been broken down and shall never again be reared by the Master. There are, however, divisions among Christians, as there were tribes among the Jews; evangelical denominations, differing in minor matters but holding the one faith. The sealing of 12 000 in each tribe of Israel means the unifying of God's people; the fulfilment of our Lord's prayer in John 17. They are made alike through the all-constraining love of Christ swaying all alike, so that the mind of the Master is carried out by all as by one man. The 12,000 does not refer to the number of converts, or sanctified persons, but to their oneness, their perfect harmony. "Hereby shall all men know that ye are my disciples, if ye have love one to another."

The result of the sealing is a great number, innumerable, out of all nationalities and languages, before the throne and the Lamb, in white robes, palms in their hands. Their whole being is controlled by the recognition of the supremacy of the Lamb once slain. They have by grace obtained the victory over their false faiths, their self-trust, their love of sin, their fear of man, so that they now abide as it were ever in the conscious presence of their Almighty and all-holy Redeemer. They cry with a great voice, Salvation unto our God who sitteth on the throne and unto the Lamb. They perceive that in salvation, as in creation, all is of him, through him, to him. And all the angels standing round about the throne and about the four living creatures and the elders, fall on their faces and worship God, saying, Amen; blessing, glory, wisdom, thanksgiving, honour, power, might, be unto our God forever and ever. In this 19th century we hear on all sides laudations of the prowess, the ingenuity, the wisdom, the all-controlling energy of man, and it would seem that the glory of God's works and God's arrangements are made to pale before the superior arrangements and marvellous contrivances of man. But in the day and hour here spoken of all will be impressed with the wonderful way in which God has been ordering and directing all things with a single eye to the accomplishment of his great redemptive purpose. All the ministries of nature, all the development of society, the march of mind, the spread of civilization, all shall be seen to have been subordinated to His great plan.

The white-robed ones are they who came out of the great tribulation (see Matt. 24 : 21) and made their robes white through the knowledge of the Crucified One. The blood that atones for our sins, secures the advent of the Holy Spirit, to cleanse from all unrighteousness. "Therefore," because thus cleansed, they are before the throne of God. "Walk before me and be thou perfect," said God to Abraham. The will of God supreme and abiding in the mind and life, shows the believer to be before the throne.

"They serve him day and night in his temple." By faith, the universe is realized to be the temple of God. The believer is habitually in the attitude of worship; that is, his powers are habitually consecrated to the will of God. No more seasons of declension; no more darkness; no ups and downs; peace flowing like a river. "He that sitteth on the throne shall spread his tabernacle over them," (R. V.) Their life is hid with Christ in God. "They shall hunger no more, thirst no more." No more unsatisfied longings, baffled aspirations, hopes deferred. "Neither shall the sun strike upon them nor any heat." At present the ministries of nature are often hostile in their action, and the art of so using them as never to be injured by them, has not been mastered.

"The Lamb who is in the midst of the throne shall be their Shepherd, and shall guide them unto fountains of waters of life." The Spirit of Christ shall be in them, and they shall walk as he left them an example. They maintain habitual communion with him, by doing always those things that please him. They find all their springs in him. "And God shall wipe every tear from their eyes" "I, even I, am he that comforteth thee." His love shall satisfy their souls, so that all failures and privations shall be of light account. Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory.

The Bombay Guardian.

SATURDAY, DECEMBER 4, 1886.

THE EXPECTATION OF THE JEWS.

Our correspondent C., writing from Jerusalem, speaks of the discovery of a subterraneous stream of water in the area of the temple as fulfilling a tradition that such discovery would be a sign of Messiah's advent. Well, if the sign has taken place, the Messiah should have come, and yet the Jews refuse to believe that Messiah has come. They still refuse to believe that Jesus is the promised Messiah. Jesus, at the Feast of Tabernacles, standing in the temple, said, If any man thirst let him come unto me and drink, and out of his belly shall flow living water. The water of life, imparting the true life to dead souls, this is what our Jewish friends need; and they have the testimony of thousands, among all nations, who have come to Jesus and found him to be the Christ of God, blessing them by turning them away from their iniquities. But these are Gentile believers, and the Jews stumble at the mention of a Saviour who ignores the middle-wall of partition which they insist on maintaining. They are looking for a Messiah who shall make all see this inviolable wall of separation, who shall give them national distinction and supremacy and de-

clare them the elect of God. A Messiah who shall crown their expectations, and reward them for not having believed on Jesus, and be their joy and crown, nationally and individually. Of course when he appears there will be unbounded joy and triumph among all the Jews scattered over the face of the earth, and all people will gaze with reverence and awe upon the long-despised but now divinely-attested sons and daughters of the Most High.

But is this the kind of Advent described in their own Scriptures? What says Malachi? "Who may abide the day of his coming? and who shall stand when he appeareth?" "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false-swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right and fear not me." This shows that at the advent of Messiah men's sins will be revealed, in odious contrast with his purity and truth; especially the hypocrisy of those who profess to fear God and yet deny him by their ungodliness. And Isaiah declares pointedly that the Messiah will not meet with the credence of those among whom he appears. "Who hath believed our report, and to whom is the arm of the Lord revealed." "He is despised and rejected of men." "To him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship because of the Lord that is faithful, the Holy One of Israel and he shall choose thee." (Is. 53 and 49.) Because of the unpreparedness of the people, there was to be a precursor, a man of the order of Elijah, spoken of in Isaiah ch. 40 and in Malachi. The concluding verses of the Old Testament are these, and they are truly remarkable as showing the state of the people at the time of the advent:

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children and the heart of the children to their fathers, lest I come and smite the earth (or the land) with a curse." *

When John the Baptist appeared on the banks of Jordan preaching repentance and proclaiming the immediate advent of the Messiah, and like Malachi asking, Who may abide the day of his coming and who shall stand when he appeareth? vast numbers of all classes were pierced by his word and acknowledged their sinfulness and unworthiness and received baptism at his hands as a pledge of their purpose to receive him and obey him when he should appear.

The point we wish to make is this, that the advent of the Messiah is the restoration of the true standard of holy living and the consequent humiliation and repentance of those who are taught by him, and the revolt and opposition of the many who refuse to humble themselves. The ministry of Jesus fulfilled these conditions to the letter. He came to his own and his own received him not, loving darkness rather than light, preferring their own will to the will of God; but as many as received him, to them gave he power to become the sons of God, even to those who believed on his name. The Jews were waiting for one who should be clothed with divine power to chastise their enemies and attest the sacred relation in which they stood to the Most High, his own elect nation, causing the Romans and all other peoples to recognize their sacred character and national supremacy. Jesus came preaching a righteousness that tarnished the righteousness of the Scribes and Pharisees even, thus rearing high the walls of the kingdom of heaven and requiring those who would take it to take it with violence; he came stripping the Jew of his supposed goodness, choosing his disciples among Galilean fishermen, casting out devils, healing the sick, raising the dead, but doing nothing directly to free the Jews from the Roman yoke; therefore the mass of the Jews rejected him. But note: they fulfilled the prophecies in thus rejecting him. They rejected him because they had rejected the truth of God; making more of their traditions than of the precepts of God. They wanted honour and glory and God offered them in Christ, repentance and self-condemnation; they wanted national distinction and God cast down the middle wall of partition between them and others.

Let the Christ now come to them from the skies; will he come to flatter them, to exalt them, to glorify them? Vain hope. Their own Scriptures declare plainly that they must know him as a Saviour from sin, as the Lord their righteousness, as their teacher and Example, before they can know him as their Glorifier.

The Rabbis of the present day look for a sign deep down among the foundations of the destroyed temple. They are excluded from the area once occupied by the temple and now by the mosque of their bitterest enemy, and grope in the deep dark caverns for signs, not considering the stupendous sign that their city and temple were destroyed and their nation has remained dispersed for 18 centuries because they refused Him that came in the name of the Lord, saying, Blessed are the poor of spirit, for theirs is the Kingdom of heaven.

* For the expression 'turn the heart,' see the prayer offered by Elijah on Mt. Carmel, 1 K. 18: 37: "Hear me, O Lord, that this people may know that thou art the Lord and that thou hast turned their heart back again."

EZEKIEL'S TEMPLE.

C. (in our correspondence columns) tells us that many of the present dwellers in Jerusalem, believe that "the rebuilding of the temple on the enlarged scale given by Ezekiel will take place before many years." We know that nearly 1,260 years have gone by since the followers of Mahomed got possession of Jerusalem and proceeded to build the mosque of Omar on the site anciently occupied. Thus we have reason to believe that the period spoken of as the time of the Gentiles is drawing to a close. With regard to Ezekiel's temple we have some difficulties. The prophecy was given while the Jews were yet in Babylon, about a hundred years before the construction of the second temple was taken in hand by Ezra, and if ever it was to be the plan of a real temple it should have been then followed, one would suppose. But the fact is the plan itself contains evidence that it was not to be carried out literally. In the very midst of the description we find these words: "Thou son of man, show the house to the house of Israel that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house." (Ez. 43: 10, 11; 44: 5, 6.) God knew that they had gloried in the first temple, and it had been to them an occasion of national pride, rather than an incentive to true devotion. It is as though he said unto them; Do you wish to build a house that will honour me? What can you build that will be a worthy dwelling-place for the All-mighty and All-holy Upholder of all things? Well, I condescend to your wishes. Here is a plan; take this and work it out." Well, one of the conditions of working it out is that the twelve tribes of Israel should be distinct and yet perfectly joined together in one mind having each the same allotment in the temple area, which is to be *fifty miles square*. Throughout these chapters the measurements are conducted by an angel, having a reed of six (angelic) cubits, each cubit being a cubit and a hand breadth, making fully 10 feet and the measurement of the temple area is 25,000 reeds on each side. Among the Levites, the sons of Zadok are honourably distinguished, as not having, like the rest of the Levites, encouraged the people in their idolatry; and purifying rites are ordained on account of these idolatries, referring evidently to the generations preceding the return from the Babylonian captivity. God is to dwell in the midst of the children of Israel forever, and his name shall no more be defiled by them, and the uncircumcised in heart and flesh shall no more enter therein. (chs. 43 and 44.) The name of the city shall be Jehovah Shammah, God is there. A wonderful feature of this house is the river that flows from under the threshold eastward, whose waters deepen as they flow, and are waters of life, making everything to live where they come, even the Dead Sea which they traverse and transcend, reaching the Gentile world with their healing influence, with the tree of life upon each bank, whose leaves are for the healing of the nations. This is evidently the River of Life which the Seer of Patmos saw issuing from the throne of God in the New Jerusalem.

Even if the Jews could rear such a temple as is described by Ezekiel, they would yet need it appears a great system of sacrifices in order to get their sins purged away, without which they would still be in their sins. Let our Jewish friends consider these statements and then enquire where they are now, relatively to God's forgiveness, seeing that they have neither altar, priest or sacrifice.

The Jews who were in Jerusalem on the Day of Pentecost after our Lord's ascension, began to see the true meaning of this prophecy. They who received Jesus as the Messiah, received from him the Holy Spirit, and became the temple of God, a habitation of God through the Spirit, and it was not very long before rivers of living water began to flow from the *koilia* (belly or vault) of this temple, to the Gentile world, vanquishing the Dead Sea of heathenism and giving men to eat of the tree of life whose leaves and leaflets are for the healing of the nations. Then we have Paul, full of the Spirit of God, showing us how to read these Old Testament prophecies, couched by necessity of the case in Jewish language. "What agree-

ment hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty. HAVING THEREFORE THESE PROMISES, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the name of the Lord."

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BRO.,—The results of a two months' stay at Jerusalem have been exceedingly gratifying as to acquaintances formed, information gained, and health improved.

A source of regret is in having done so little good to any one. God's favour to the land is witnessed in a splendid fall of rain nearly two months earlier than the winter rain began last year. You can see how this is likely to improve in every way the products of the soil next year.

Let me gather up some items regarding the temple. Its rebuilding on the enlarged scale given by Ezekiel will take place before many years; so the dwellers in Jerusalem, to a large extent, believe. Some one has reckoned that in about ten years the Mosque of Omar will have occupied its site 1,260 years. Most of your readers will probably live to see what that may indicate.

While the Palestine Exploration workers were here, they sunk several shafts down through scores of feet of rubbish to the foundation of the temple enclosure wall and found a stream of water. The rabbis were overjoyed to see it, as their traditions say that when so discovered three times the Messiah will come. It was said that twice before water has been discovered under the wall which, with this third time, gave occasion to their joy. Wonderful is Jerusalem. As a result of TWENTY-SEVEN sackings, the average depth of the stone, lime, pottery, soil and the like, is enormous. One hundred and twenty-five feet was the deepest shaft sunk through this rubbish.

There is a German architect who has been here forty years, and among other results of his multifarious labours, is a model of the temple of Solomon filling a good-sized room.

From him, I obtained a book printed in German in Leipsig in 1881 entitled, "Symbolism of the Mosaic Tabernacle." It presents in argument and in diagrams the conclusively proved position that the temple and the human frame are types and antitypes of each other.

The study is one of intense interest and may yet yield to the diligent and devout scholar of the Scriptures and human anatomy some most important truths relating to the functions of certain organs of the body. For instance the pineal gland, a little cone-shaped object in the centre of the head above the forehead. The famous French philosopher, Des Cartes, claimed that it was the seat of "the divinity within," a belief which seems most reasonable to me. Still it needs much investigation. In these materialistic days it is the fashion to ridicule Des Cartes' theories — but he was a devout, humble Christian and that goes a long way with me.

Take the spleen as another organ and the circulation of the lymph as cases of uncertainty as to functions, etc.

Let the thoughtful make much of the fact that in the humblest, most abject object of a man, we have the temple honoured of God. Oh never let us despise it.

Do not destroy in overmuch eating, drinking and even worse lusts this temple of the body.

C.

Jerusalem, Nov. 2, 1886.

DEAR BRO.—Many inquiries have been made of late concerning our plans for building a Methodist Episcopal Church in the Fort; and as an individual answer in each case is necessarily impossible, I crave the privilege of replying through the *Guardian*.

Of the imperative necessity of a Church-building for our people, our friends are fully aware, as well as of the fact, that further procrastination will work disastrously to our cause.

At the last Quarterly Conference it was unanimously decided to proceed at once in the undertaking of securing a Church and Parsonage; and a committee was appointed to select and secure a site. The committee went to work at once and selected a beautiful site looking out over the harbour and in close proximity to the Tramway. They are now negotiating for it and, as soon as the money can be secured, it is their intention to proceed with the erection of the building.

It is estimated that we will need a sum of at least Rs. 20,000, and this amount we are doing our best to raise. The members of the Church are giving freely but are unable to lift so great a burden. They have given largely toward the erection of the other churches in Bombay and now, in turn, they must ask help from their friends, not only in Bombay but in the "regions round about."

It has been suggested, that the friends of Bishop Taylor could express their gratitude for the good work he was allowed to do, in no better way than in the raising of a "Bishop Taylor Fund" for the erection of this Church.

Whether the money comes in this way or in any other, it will be welcome and is needed. The friends who are interested in our undertaking need not fear to send *small* sums; only let *everybody* send *something*, and our Church will be built.

All sums received will be acknowledged in the *Bombay Guardian* and *Indian Witness*.

Address,

C. P. THOBURN.

4, Apollo St., Fort, Bombay.

DEAR SIR,—"Safety, Certainty, and Enjoyment," is the title of a small book by "Geo. C.," and printed by W. H. Broom, 25, Paternoster Square, London. The one before me belongs to the 625th thousand, consequently we may conclude the treatise has had a wide circulation. There is much of truth in it: there is also, alas! much of error of an antinomian tinge, which is calculated to do an immensity of harm to undiscriminating believers, of whom it may be safely affirmed that they make up a large number in the Christian Church of to-day.

For instance, note the following:—"Now you must bear in mind that every saved one has still with him the flesh; *i. e.* the evil nature he was born with as a natural man, and which perhaps showed itself while still a helpless infant on his mother's lap. The Holy Ghost in the believer resists the flesh, and is *grieved* by every activity of it in motive, word, or deed. When he is walking 'worthy of the Lord,' the Holy Ghost will be producing in his soul His blessed fruits—'love, joy, peace,' &c. (Gal. v. 22). When he is walking in a carnal, worldly way the Spirit is grieved, and these fruits are wanting in greater or less measure." How much of error there is in the statement "that every saved one has still with him the flesh; *i. e.* the evil nature he was born with as a natural man," will be apparent when we place in juxtaposition with it the words of the Apostle Paul: "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 8, 9.) "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (11 Cor. v. 17). The Apostle Peter encourages the believer in saying, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Nor were the prophets less distinct or forcible in presenting regeneration and sanctification; for Ezekiel (see ch. xxxvi of his book), gives us these unspeakably precious promises of God: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them, * * * * and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses." The Psalmist's "Wash me, and I shall be whiter than snow," trends the same way. I might amplify such quotations from God's Word, *ad lib*; but feel that enough has been presented to satisfy any candid enquirer that it is not God's purpose or will to keep His saved ones under the dominion of "the flesh;" nor yet that the evil nature with which they were born should continue to exist in them. The extirpation, the utter destruction of that evil nature, was one of the glorious objects which God had in view when "He laid down his life for us;" for, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."

I must now refer to a more serious error in the treatise under review:—"Geo. C." says, "*Christ's work* and *your Salvation* stand or fall together. *Your walk* and *your enjoyment* stand or fall together. When *Christ's work* breaks down (and, blessed be God, it *never never* will), *your salvation* will break down, with it. When your *walk* breaks down (and be watchful, for it *may*), *your enjoyment* will break down with it. * * * * Now do you see your mistake? You have been mixing up *enjoyment* with your *safety*, two widely different things. When through self-indulgence, loss of temper, worldliness, &c., you have grieved the Holy Spirit, and lost your joy, you thought your safety was undermined. But again I repeat it,—*Your safety hangs upon Christ's work* FOR *you. Your assurance upon God's word* TO *you. Your enjoyment upon your not grieving the Holy Ghost* IN *you.* When, as a child of God, you do anything to grieve the Holy Spirit of God, your communion with the Father and the Son is, for the time, practically suspended; and it is only when you judge yourself, and confess your sins, that the joy of communion is restored."

I have always understood, and have so taught, that the suspension of communion between the soul and God was also a suspension of God's cleansing power in the soul. Now, that this is so, seems plain from 1 John 1. 7. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Therefore, not to be walking in the light, means more than loss of fellowship with God: it also means that the

blood of Jesus Christ does not cleanse the wandering sinning soul from all sin: and it also means, for I do not see how any other conclusion can be legitimately arrived at, that should a man die under such a ban (for the suspensions referred to amount to nothing less), he could not but be undone for ever; for a man's *relationship* with God depends as much upon his *walk* as upon his *birth* ("Geo. C." notwithstanding, who asserts that it depends only upon his birth), for Christ distinctly tells us that "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." The publication on which I animadvert is one of a class that we ought to caution our people against; especially ought we to guard our young Christians against literature having so much of truth and error combined in every issue thereof.

Yours fraternally,

E. JEFFRIES.

Mhow, Dec. 1.

THE BALDWIN HIGH SCHOOLS.

SIR,—This is the name we are to go by in the future. We hope never to fall below the "High" grade, but rather aspire beyond it. The Institution is only 6 years old, but the Lord has greatly prospered the work. In this time considerable property has been gathered, amounting to about Rs. 15,000. The attendance has become very encouraging. The enrollment this year has not fallen below 105 any *one* month, while the highest was 132 The average attendance, up to date, is 117. There are 46 candidacies for public examinations. We are hopeful a goodly number of these will be successful. The Inspector of schools held his annual examination recently. His full report has not been sent in as yet, but we are told that we have earned a considerable increase of grant-in-aid, even at reduced *grant* rates. There has been no serious illness among the pupils this year, we are glad to say.

A gracious revival has occurred in the schools. Rev. I. F. Row and Rev. E. Carter held a week's services a short time ago. A number of the children were converted and others quickened. The good influence showed itself in general conduct, and perceptibly lessened the pressure of control necessary to discipline, order and industry, in the schools. May the good work abide!

The better to show up the status of Baldwin Schools we may be excusable in noting the remarks made by the following educators, Professor Barrow, Doveton College, and Mr. Elliot, Secretary to the Commissioner for the U. C. S Examinations, Madras, and my Predecessor. Rev. I. A. Richards Mr. Barrow says: "We (himself and Brother of the Bengal Civil Service) thought the order and discipline and tone of the schools, so far as we could judge from a hurried visit, excellent. We wish the schools continued success and hope that friends may be raised up, who, knowing the good work that is going on, may be induced to give largely to the building funds of the schools. The schools are at present too narrow for the numbers that attend them."

Mr. Elliot says: "I was much pleased with the very systematic manner in which every thing in connection with the school-work appears to be carried on, and in what came under my notice, I saw sufficient evidence of a well-ordered and well-managed Institution."

Mr. Richards remarked in July last: "I was very pleased to find that the schools had grown and were even more prosperous than ever. I consider the schools well-managed and the teaching well done."

The Madras District Convention of Preachers passed the following remark, among others: "We highly commend the Principal for his successful management of the schools. We were highly pleased with the general cleanliness of the grounds and buildings, with the cheerfulness of the pupils, and the earnestness of the teacher."

The South India Conference, in its last session, recommended the free or partially free education of its pupils in each of the Conference schools, under agreement, that they will serve 2 years as teacher (of course on salary) after their education is completed. The object is to offer some inducements to teaching as a profession, and to alleviate the difficulties in keeping our schools "manned with teachers." We believe it a good suggestion. The managing Board of Baldwin Schools mean to give it a trial, with some modifications. Is it not advisable that the chief conference schools affiliate closely on this matter, instituting a kind of conference "service" for teachers, offering special inducements for employment of promising young men and women so educated, in one or other of the schools so affiliated?

Although we have now an excellent staff of teachers, yet it is a source of great difficulty to keep a full staff. It is largely due to the unpromising outlook of teaching as a profession. The plan mooted, if successfully followed out, will be highly advantageous.

But we come now to the last and the best. From the visitor's notice given above, you must see our need of greater accommodation in the schools. We are painfully cramped. When the acting President, Mr. Girdlestone, invited me in April last, he at once saw the state of affairs—our great need. Forthwith, to increase our accommodation, the Government kindly offered half the outlay to be incurred up to Rs. 5,000. The Board, after a futile effort to purchase a landed property near by, determined to erect a new school-building 75 by 67 feet. This will accommodate the boys' and girls' schools in recitation. One of our present school-buildings will be converted into a Boys' dormitory. This want met, and the new school-building up, we shall only require an additional property for a girls' "Home" and our suite of buildings will be complete,—no rent having to be paid, as now.

The building is to cost about Rs. 12,000. Of this, Rs. 5,000 will be given by Government. Of the balance Rs. 5,000 must be secured from other sources than our own treasury.

In view of the strong patronage these schools now have, in view of the fact that this is our only Conference school in Southern India, is it not fitting that we solicit donations to this end? India is rich and why may not a greater part of her wealth than usual be turned into our Institutions of learning? These struggling schools need such help—to better cope with Roman Catholic, and other schools. It would be a gracious boon to India, if the high-tide of Western private benevolence would turn to strengthening our Indian schools. Will not some large-hearted persons help us make up the Rs. 5000? Any such gifts will be thankfuly received by

The Principal,

(Rev.) W. BOWSER, M. A.

Bangalore, Nov. 20th, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)

Pastor—Rev. William Bell, M. A.

Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.

Pastor—The Rev. John Forgan.

Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer-meeting: Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

REV. W. H. STEPHENS will preach in the Grant Road Church to-morrow morning at 11 o'clock. Theme: "The Missionary's Commission." Rev. J. E. Scott of U. S. A. will preach at 6 o'clock p. m.

RECEIVED for the M. E. Church Aid Society from J. T., Trevandrum, for November, Rs. 20.

Epitome of News.

SATURDAY, NOVEMBER 27.

—*Times of India*; London, 26: At the election of Lord Rector of St. Andrew's University which has just been held, the Right Hon. Arthur Balfour has been elected in the place of Lord Reay by a majority of twenty votes over Sir John Lubbock.

—Within the last few months a new avocation has sprung up (writes a contemporary's home correspondent), and is just now in a highly flourishing state. It consists of taking a word, such as "wardrobe," or "aster," and offering prizes for the largest number of English words formed from it. This, or something else like it, is familiar enough in the weekly papers. The peculiarity of the new development is, that a preliminary condition to taking part in the game is a contribution of a shilling. This makes a pool, out of which the prizes are provided, the balance going into the pocket of the enterprising promoter. It was started first by a private soldier of fortune, who made a good thing out of it. Its remarkable extension within the last few weeks arises from the fact that it has been taken up by the clergy. Rectors, vicars, and canons, who want new organs, stained glass windows, or extension of their churches, have discovered their opportunity. Lotteries are forbidden by the State, but there is at present no edict against this form of gambling. Accordingly, there are to-day before the public about a score of these little games. Their attraction for the public is extraordinary.

—*Bangalore Spectator*: A huge python, measuring about twenty feet in length, and thicker than a man's thigh, was captured alive, the other day, by the railway people, at Poothoor siding, on the Bangalore line of the Madras Railway. It was in the act of devouring a she goat, half of which, from the head to the middle, it had managed to get down its maw. The goat was taken out dead, and the python sent to Madras, to the People's Park menagerie.

Monday, November 29.

—23 Hadjis, out of 582 on board the Str. *Melpomene*, received fatal injuries in a cyclone in the Bay of Bengal.

—*Times of India*; Madras, 27: This morning the Madras clergy presented Bishop Gell with an address and testimonial in connection with his completion to-day of twenty-five years' episcopal service in Madras. The Bishop, in replying to the address, said:—"It is not improbable that much greater responsibility will be thrown on us in connection with European congregations than has been the case heretofore. At present we are in a state of uncertainty. If, however, it should come to pass that the Government should withdraw a large portion of what has been generous aid toward the ministration of Europeans in this country, we must look to God who rules all things to supply what is needful for the maintenance of the ministration to Europeans in India."

Ahmedabad, 28: Mr. Frank Shanahan, English professor in the Guzerat College, died to-day suddenly of cholera. He was examiner in English for the Matriculation candidates.

—An interesting story is attached to the main ward of the City Mission Hospital at Umritsur. Some thirty years ago, shortly after the annexation of the Punjab, a fanatic Umritsur priest, of the name of "Shamain," came under the influences of Christian teaching and was converted. On his death he expressed a wish to leave behind some permanent record of his conversion. He said that he could look around him and see, in accordance with the customs of the country, flags flying in the breeze in the recognition of every heathen belief, but not one in that of Christ. He, therefore, left all his money for the building of a hospital ward, which he said should be his flag for Christ. The ward was built, and has erected at one end of it a tall flagstaff carrying a red flag with the words "Shamain's flag for Christ" on it in white letters. These are in three languages, English, Urdu, and Punjabi; and being large can be seen at a good half mile off. Beneath the flagstaff a stone-slab is let into the masonry of the building. This slab also bears the inscription "Shamain's flag for Christ."

—The *Statesman* Libel Case will be dropped, Mr. Robert Knight having agreed to publish an apology.

—Sir Frederick Roberts expects to be able to return to Calcutta early in January, having by that time seen the plans of the campaign well on the way to achievement.

—The Rev. John Stephenson, formerly a Wesleyan missionary in Madras, and then a Government chaplain in Bengal, has been appointed by Mr. Gladstone to be vicar of St. Thomas, Toxteth-park, Liverpool.

—Yet another examination scandal! The examinations for entrance into Roorkee College commenced on Monday at various centres. When the papers for use at Lahore were examined, it was found that the envelopes containing them, although registered and securely sealed, had been cut open at the ends, and either resealed or gummed. This, of course, prevented the holding of the examination at Lahore, and ought to vitiate the examinations at all the centres; since it seems almost certain that the envelopes must have been tampered with at Roorkee, before reaching the Post Office, for the benefit of candidates there.

Tuesday, November 30.

—*Bombay Gazette*; Mandalay: The following are the principal items in the Official Summary:—Opposition is expected towards the Ruby Mines expedition. Some Europeans are sent to strengthen the force, which now number eleven hundred men, with four guns on mules. The Mandalay embankment repairs have commenced, but still there is much demand for relief work. Supplies of rice are arriving from Rangoon. A column has returned from Thongze without encountering any opposition. The country is much devastated by the anarchy which has prevailed there for three years. The column operating from Paghan has recovered one thousand head of cattle from Meiktila. Captain Rose dispersed the dacoits, and the thoogyees, formerly reported to have been murdered, are alive, and took part in this affair. In Ningyan three railway survey parties are now at work, and two miles of rails are laid beyond Tounghoo. General Chesney arrived here to-day.

—*Deccan Herald*: We understand, at about 8 o'clock, last Sunday evening, that Mr. Wamanrao Ranade, editor of the *Dnyan Chakshu*, while returning home from work, was very severely beaten on the road near the Vishrambag Wada. He was picked up from the road by one of his friends who happened to pass by. Mr. Ranade has received very serious wounds on the head. His assailants are not known.

—*Times of India*: The relentless war, which is being waged by the Government of India against wild animals and poisonous snakes does not appear to be productive of any very successful results, if we may judge by the official returns of the mortality under this head. The number of deaths of human beings rose from 22,425 in 1884 to 22,907 in 1885; and of cattle from 49,672 in 1884 to 59,029 in 1885. On the other hand, the number of wild animals destroyed declined from 23,775 in 1884 to 23,670 in 1885; and there were 420,044 snakes reported to have been killed in 1885 against 380,981 in the previous year. Bombay, Bengal, the North-West Provinces and Oudh and the Punjab are the only provinces which show a large destruction of snakes, and, in the last mentioned province, there was a large falling off in the number.

Wednesday, December 1.

—*Indian Chr. Herald*: A Barisal brother writes to the *Christaya Bandhob*, inviting an expression of public opinion on a step which the brethren in Backergunge have resolved upon taking. It appears that these brethren, for the most part were originally of the *Namasudra* caste (Chandals), and accordingly bear such surnames as *Mahish* (Buffalo), *Bhera* (Sheep), *Pencha* (Owl), *Jhanta* (Broom), etc. These surnames are believed to have been imposed on their forefathers in consequence of different phases of unseen conduct. Now that the epithets have ceased to have the remotest application, they propose to replace them by more suitable ones.

—Same; Nov. 26: We record with deep sorrow the death of Rev. Goolzar Shah on Friday last. He was ailing for some time and was at first placed for a month or so in the Ripon Hospital at Simla under the treatment of the Civil Surgeon of the station. Here he improved a little, but excessive work brought on a change for the worse and he had to be removed under medical advice to Cawnpore, and finally to Calcutta, the first field of his Christian labours, where he entered into his rest. While pastor of the Collinga Church, Calcutta, a post which he worthily held for years, Mr. Shah exercised a very large influence over the Bengali Christian community, and was highly honoured and respected by all who knew him. For the last few years, however, he made Simla his home, and was the life and soul of the Baptist Mission there of which he was the founder. Mr. Shah laboured incessantly for 30 years in the Lord's vineyard, and furnished a bright example of what a Christian may do, in the way of pastoral and evangelical work, while doing the duties of a clerk in a Government Office. We wish we had many such Shahs in our midst whose labours were as abundant as those of our late lamented brother. Mr. Shah twice visited England as an agent of the Baptist Mission, and his services were much appreciated by his Society, as a token of which they gave him an allowance when he retired from the Government service on pension.

—Same: Brother Kally Mohun Banerjea, brother of the late Dr. K. M. Banerjea also entered into his rest last Friday. He had a severe attack of fever and succumbed under it. Brother Kally Mohun did not mix much in Society, but lived quiet at solitude. He was a devout Christian and waited in faith for the coming of the Lord Jesus.

Thursday, December 2.

—The *Dnyanodaya*, speaking of Professor Max Muller's letter to Mr. Malabari, says: We have given a long extract from Prof. Max Muller's letter to Mr. Malabari in order that it may be widely read. Thoroughly familiar as he is with Hindu literature his words carry great weight. Every infant-marriage is a violation of the Hindu Shastras, and does it not prove that India cares more for *custom* than for any religious idea that may enter into the problem? India searches its Shastras to confirm her customs, but if they are opposed, her customs remain the same, and it is the Shastras that suffer mutilation.

—*Indian Witness*: The last mail brought a letter from Bishop Harris, of the Methodist Episcopal Church, appointing the Rev. J. M. Thoburn, Jr., Presiding Elder of the Calcutta district, in which capacity he will attend the meeting of the South India Conference at Madras.

—Same: Special services have been held every evening this week in the Dhurrumtollah Street Methodist Church, and the power of the Holy Ghost has been manifested in a greater measure than has been seen at any similar series of services in that church for some years past. On the first evening, when the members of the church were invited to come up and ask and receive the faith and power which are the believer's privilege, more than fifty persons rose in a second and went forward, and about twenty more followed in a few minutes. The strong and joyful faith in God which distinguishes disciples of Jesus came on the brethren in great power, and they realized their heavenly calling as many of them had never done it before.

—The Bombay Town Council have resolved to give an annual grant of Rs. 5,000 in aid of the proposed Government Technical Institution.

—Lord Dufferin at Mysore: It has now been my good fortune to have passed through most of the Native States of India and to have come into personal—I may say intimate—contact with chiefs, and I have no hesitation in saying that though there may be differences between them, though some may be more advanced than others, some rulers less sensitive than others to weighty responsibilities imposed on them by Providence, on the whole my experiences have been eminently satisfactory and reassuring. The Queen and the Government of Great Britain have the greatest reason to congratulate themselves on the general enlightenment and with a desire to do their duty by a conscientious application to the affairs which is generally prevalent among them.

—Five and a half millions of visits were paid to the Indian and Colonial Exhibition in London. It closed Nov. 10.

—Orders have been issued in Upper Burmah for a general disarmament of the country. All firearms are to be taken from the people but a moderate number may be returned to responsible villagers who are loyal and able to defend themselves.

—*Overland Mail*; Nov. 12: News has arrived in Vienna of the murder of an Austrian commercial traveller, Karl Hinkelmann, on the East Coast of Africa, near the Zambesi. Hinkelmann emigrated six years ago, and had opened a market for Austrian goods on the Zambesi. He was travelling with 15,000 dols worth of goods, and in company with a young Englishman, when he was waylaid by natives and murdered with shocking cruelty. His English companion escaped.

A telegram from Zanzibar, dated Oct. 30, announces that Dr. Karl Juhlke has acquired for the German East African Society the Makdishoo territory extending southwards as far as Vitu. This region comprises Port Durnford, an excellent port situated on the Indian Ocean at the mouth of the Wubushi. The mouth of the Juba River is also on the coast-line of the new territory, and is the waterway to the Gallas Highlands Dr. Juhlki established a station at Port Durdford.

The erection of a statue of Louis Blanc in the Place Monge, decided upon by the Paris Municipality last June, has just been sanctioned by the Government.

United States: According to the latest reliable computations regarding the result of the elections, it is estimated that the new House of Representatives will consist of 167 Democrats, 154 Republicans, and 3 labour candidates.

The labour party of New York is much elated by the large vote given to Mr. Henry George, and it intends to form a national party and to put up Mr. George as a candidate for the Presidency in 1888.

Professor J. Emerick, of William and Mary College, Washington, has published an account of his study of the meteorite which fell on Sept. 14, 1885, near Claysville, Washington County. The stone was found imbedded in the base of a hill It weighed about 200 tons. Its composition was chromium, nickel, aluminium, copper, magnesium, tin, and other metals and metalloids. It contained 87 per cent. of iron in a metallic state. Its specific gravity was 7·412.

Friday, December 3.

—The current tariff rate for Foreign Money Orders and British Postal Orders is 1s. 5d. per rupee. (Schedule 29).

—The *Hindu Patriot* is "deeply pained" by the remarks which the Viceroy made at Poona.

—*A Staunch Churchman* communicates to the *Globe*, correspondence that passed between himself and a Roman Catholic priest and Archbishop Manning, concluding with the following para: This correspondence establishes, you will observe, the following propositions:—1. That it is right for a priest surreptiously to receive in the Church either a wife or daughter, contrary to the known wish of the husband or parents, and without their knowledge. 2. That the priest may keep the matter secret as long as he thinks fit, thus directly teaching the convert to systematically deceive those who have a right to her entire confidence 3. That the priest is authorized to receive both single and married women alone in his private apartments, and to keep such visits secret for an indefinite period. The talk about "the Clergy House" and "the Presbytery" is merely misleading. In conclusion, I would merely add that in my own case the operation of this code of priestly morality has completely estranged husband from wife, has brought permanent disunion into a previously united family, has rendered it necessary to restrict free intercourse between mother and children, and has directly led to systematic deception, long continued and most flagrant.

—*Bombay Gazette*; Mandalay, 2: Mr. White has returned safely from Thonsay. The Chiefs met there and promised to keep the road open to Theebaw to come into Mandalay.

The registration and demarcation of landed property at Mandalay is proceeding vigorously. The value of the land in some places has enhanced 1,000 per cent. The city is perfectly quiet. There was nothing but a few petty cases of crime in the Mandalay district last week, and only two dacoities Rice is scarce and prices are high. Railway construction is eagerly expected. The questions of sites for a Railway station, a Bank and Treasury has been reopened.

The expedition to the Ruby Mines is being opposed. There has been seven days' desultory skirmishing, but the column is advancing. Our loss has been one sepoy killed and two wounded.

The news of the death of Prince Moung Hmat Shwaybo is confirmed.

Captain Pulley's column, intending to meet Mr. White returning from Thonsay, encountered dacoits on November 25, stockaded in the Shan Hills, 15 miles east of Lamaing. The stockades were carried. Our loss was Captain Pulley and three men slightly wounded, seven men dangerously wounded, and one killed.

—Same; Calcutta, 2: The Traill Case was concluded in the High Court to-day, the jury interposing at the close of the prosecution with the statement that they did not consider it necessary for the defence to lead evidence, as they were already convinced of Traill's innocence. The Hon. Mr. Justice Trevelyan accepted the verdict of acquittal, in which he fully concurred.

—The *Novoe Vremya* states that a change of names has just been ordered in some of the many German agricultural colonies scattered throughout the Russian Empire which still bear German designations. The Governor-General of Kieff has decided that seventeen colonies of this character in Volhynia, now bearing German as well as Russian names, shall henceforth be known by the latter only. In the other thirty-eight German colonies of this province Russian names are to take the place of German, and their use is to be obligatory.

—Deaths last week, 346.

—*Times of India*: When the last mail closed Sterling Exchange was slowly recovering from a sudden onslaught of buyers. Rates continued to improve, and for a day or two it seemed as if we were again to be within measurable distance of 1s. 6d. demand. But the supply of bills in Calcutta and here soon stopped, and on Wednesday and yesterday has seen a most unsettled state of things. Bar Silver had all along been too high, and although Reuter described it as unquotable yesterday private messages reported 45¾d. as about the current rate in London. The news regarding the sale of Silver to Egypt by Germany, that Reuter telegraphed out yesterday afternoon, had had no effect on Exchange.

—Same; Calcutta, 2: The *Statesman* Libel Case was concluded yesterday. The Standing Counsel (Mr. Phillips) read letters from the solicitors in the case stating that Mr. Knight formally withdrew the charges made against the late Mr. Miller, adding that he would be glad if the Government solicitors would take steps to enter a *nolle prosequi*. On these letters being submitted to the Advocate-General, and its being ascertained that the Government had no objection to drop the prosecution, the prosecution came to a conclusion that the interests of justice would be satisfied if they adopted the suggestion and entered a *nolle prosequi*.

Selections.

JOINING THE CHURCH.

BY REV. JAS. H. BROOKES, D. D., ST. LOUIS.

A BUSTLING, enterprising German, attended by his daughter, hurried one day into a pastor's study. In a business-like way, he expressed his belief that religion is a good thing for women, as it makes them stay at home and mind their husbands. He had therefore brought his daughter to join the church; and as he knew nothing about these things himself, he would leave her with the minister, and return to his store, whereupon he immediately took his departure. The girl was seventeen years of age; and as she was born in America, and had attended the public schools all her life, she spoke English perfectly, and was quite intelligent. She had bright eyes and rosy cheeks; but a glance at her face showed that she was very much dissatisfied with her father's requirement. Indeed, when she was asked to state frankly whether she desired to join the church, she replied that she did not; but her father had laid his command upon her, and she dared not disobey. Hence she added, petulantly, "Let me have your book with the questions and answers I am to learn, and so get through with it as soon as possible." When informed that there was no book with questions and answers to be studied, and that there was but one book, out of which the pastor would read a little before she retired, she seemed surprised. He saw at once that he was dealing with a heathen, and accordingly read from the Bible a few plain passages setting forth the greatness, and holiness, and justice, and truth, and goodness of God. To these she listened attentively, and he directed her to return upon a stated day to receive her second lesson. At the second interview he read to her about the law of God and the sinfulness of sin; and after three or four visits, he was rejoiced to find that she had become personally interested, and acknowledged that she greatly desired to join the church on her own account, and not merely because her father ordered it. "Well," inquired the pastor, "what do you think you must do?" "Oh," she promptly answered, "I must keep the commandments." "Very good," he said; "but in order to keep the commandments, you must of course know what they are." He then showed to her out of the Word the far-reaching power of the law, extending to every secret thought of the mind, to every hidden emotion of the heart, and said to her, "Go and keep the commandments for one week, and I will receive you into the church." "*I will do so*," she responded eagerly, and went her way. At the expiration of the week she rushed into the study, and stopping in the middle of the room, without even taking a seat, she burst into tears, and exclaimed, "Oh, Mr——, I cannot keep the commandments!" She sank into a chair, sobbing bitterly, and crying out, "I am so sinful; I am so sinful." "Perhaps," he said quietly, "you did not try very hard." "Yes," she groaned, "I tried my best. I watched every thought, and resolved that I would not sin; and the more I tried the more I failed. What shall I do; what shall I do?" "It is clear enough," he responded, "that if you have tried your best, and cannot keep the commandments, you cannot be saved by keeping them, and hence there must be some other way, or you cannot be saved at all. Let me point out that other way, and the only way by which a sinner can be saved. He then made known to her out of the Book, "How that Christ died for our sins according to the Scriptures," (1 Cor. xv. 3); that "Christ hath redeemed us from the curse of the law, being made a curse for us," (Gal. iii. 13); that "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," (Rom. viii. 3); "Who His own self bore our sins in His own body on the tree," (1 Pet. ii. 24). This was deliverance to the captive; it was as cold water to a thirsty soul; it was an urgent invitation to the prodigal to come back to the Father's arms; it was an authoritative summons to the exile to return home; it was good news to the perishing, clenched with the announcement, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," (Acts iv. 12). Most gladly did she receive the message, and straightway she entered into rest of conscience. Then, yoked to Christ in loving fellowship, and walking apart from the worldly scene around her, she found rest to her soul, and

uontinued in the comfort of the Holy Ghost, until a few years later the Lord had need of her service and testimony in His blessed service. If she had joined the church before her conviction of sin and her trust in the Saviour, probably she would have been lost for ever. Such a step is usually fatal, because the mere "professor of religion" considers the question of eternity settled, and no appeal can reach the soul locked fast in the deep insensibility of spiritual death. The arguments, entreaties, and motives addressed to Christians fail to awaken any response, for there is nothing within upon which they can take hold, and the exhortations, expostulations, and warnings addressed to the unconverted are turned aside as having no personal application. It is difficult to conceive of a greater danger than that which overhangs one who has "joined the church," without being born again Hence it is to be regretted that this wretched phrase was ever invented. It is a misleading device of Satan, who substitutes it for "joining Christ," causing many to regard the two as meaning the same thing. No such phrase is found in the Bible, and it should never be used.—(*Truth.*)

MY WITNESSES.

Now, Christ, our glorified Saviour, has a cause in this world. He is plaintiff in a suit which has been pending for many centuries and is not yet settled. He claims the world as His because He redeemed it by His blood. He claims all human hearts as His because He died for them. He has commissioned certain men, whom we call ministers of the gospel, to prosecute His claims. But He subpœnas every Christian, old or young, as a witness in the cause. We are all compelled to testify whether we wish to or not. We are in court all the time. The jury is watching us. The phonographers are *taking down our words.* The Saviour is looking and listening, and having a record kept in Heaven. The ministers, who plead for Christ, are deeply interested in our testimony. If it is unfavourable it helps them. If it is unfavourable it discourages them. Nothing is so trying to an attorney in court as to hear his own witness testify against him.

The first requisite of a reliable witness is a good reputation for truth and veracity. If he is known to be an honest man outside of the court-room, if men take his word freely in business transactions, it is presumed that he will tell the truth when under oath. But if he is a liar and a cheat in his daily intercourse his testimony will have but little weight with a jury. The more positive and emphatic he is the less he will be believed, for it will be assumed that his strong assertions are the result of a personal or pecuniary interest in the issue. It behoves every Christian, therefore, in view of the fact, that he is a witness for Christ, to be careful of his reputation. If his neighbours say that he is not to be trusted in a trade; that he does not keep his promises; that he is stingy and grasping, they will not care much for his Christian testimony. He may exhort them to believe in Christ, and tell how happy he is in the Lord, but they will discount what he says, as they do his statements in regard to a horse that he wants to sell. The men who are Aarons and Hurs in the Christian church, who hold up the hands of the minister, to whom he can confidently appeal when beseeching men to be reconciled to God, are those who have "a good report of them which are without."

Christ expects his witnesses not only to tell the truth in his cause, but the whole truth, and nothing but the truth. He has issued and circulated His declaration. All the particulars of His claims are set forth in His Word. Every Christian is supposed to have a copy of that Word and to be familiar with it. Those who resist the claims of Christ have copies also, and know what His witnesses are expected to testify to. They compare the testimony with the record, and if the record is not sustained by it they claim a verdict against our Lord.

How unspeakably important then that we all, not only with our lips but by our lives, bear witness to the truth as God proclaims it. He says that "being justified by faith we have peace with him through our Lord Jesus Christ." In coming into the Church we publicly profess that we have been justified by faith. But do we have peace? Is that loving and grateful acceptance of Christ the end with us of all anxiety and trouble? Do we go about from day to day "rejoicing in hope, patient in tribulation? If not we are false witnesses, we do not sustain the declaration of our Lord. Again he says, "My grace is sufficient for you." If this is true, and we as Christians accept it as true, then we ought to live as wanting nothing. We ought to be always content with such things as we have. What is poverty, what is bereavement, what is loss of health to him who enjoys the grace of an omnipotent, omnipresent and allwise Father? To the child of God the heir of God and joint-heir with Christ—even afflictions are blessings in disguise. They come in love—come from the hands that were nailed on the cross. A discontented, murmuring Christian is a contradiction, an anomaly, an impossibility, if the Bible is true, and we believe it with all our hearts. But we tell the world that the Bible is true and that we do believe it. What then? If we fail to illustrate in our lives the teachings of the Bible the world must doubt it, or us, or both.

God tells us in his declaration not to love the world or the things of the world, but to lay up treasures in Heaven. He says that earthly riches are corrupted and moth-eaten, that they are not only unsatisfactory but tempt us to evil. We profess to believe that. We stand as Christians to testify to the comparative worthlessness of all material good to the inexpressible worth and value of spiritual good. But what is the witness that we give? Do we live for the world, or above the world? Do we toil for the things that perish or for the things that are unfading and eternal? What impression as to the relative value of the present and future does the life of the average Christian make upon the world?

Finally Christ says: "By this shall all men know that ye are my disciples if ye have love one to another." Do we prove our discipleship by our brotherly love? The unity of Christians, not in form but in spirit, not in organization but in affection, this is announced as the demonstration of the truth and power of the gospel. There is more of that unity than some are willing to admit. But there is not enough of it to carry the cause triumphantly in favour of our Lord.

If all the nominal witnesses in this great cause were true and faithful the world's verdict in favour of Christianity could not be long delayed. Hundreds of thousands testifying in word and deed that the gospel is the power of God would startle the most obstinate skeptic and the most careless worldling. It would compel them at least to give attention to the claims of Christ.—(*The Interior*)

FAITH-HEALING.

PERMIT me to set before your readers a few considerations upon the above subject. There is no doubt that the tendency of the present day is to get quit of the supernatural. This is due very much to the great advance of physical science. Philosophers, in searching into the hidden causes of the operations of nature, are inclined to throw aside everything as superstitious for which they cannot give any explanation, and therefore they reject all miracles, including those recorded in Scripture, as myths, and the fancies of a bygone and ignorant age. This rejection of miracles, if logically carried out, must lead to unbelief in the existence of the Great First Cause, and so into the dark and hopeless realm where we can find no cause for any of the effects we see around us.

But the saddest thing about this tendency is, that it is very largely shared by the Church itself. Within this circle the idea of modern miracles is very generally repudiated, and hence what is called Faith-healing is regarded as a mere working upon the imagination of weak persons. I have no doubt that a great deal has been accomplished one way or another by working on the imagination; but there are many cases reported upon such good evidence that it must take a vast amount of imagination to believe that they are merely the effects of imagination.

A great many of the objections which are urged against the reality of the cures effected by faith in God, are certainly founded on a total misconception of the nature of this faith as a special gift of God. The power of healing was exercised by Jesus and His apostles; but in the case of the latter, and of others beside them, this and other gifts were bestowed upon them only as the Holy Spirit saw fit in His wisdom and for His own glory, and the good of His people. They were not given to all Christians; nor did those to whom they were given enjoy them continuously or exercise them indiscriminately; and, assuming that God still bestows the power of healing, we do not imagine that these reservations and limitations have been in the least degree removed.

Now, if we consult the 12th and 14th chapters of 1st Corinthians, we learn that there were a great variety of gifts bestowed by the Spirit. The object for which they were given was the profit of all; some for believers, and others for the unbelieving. But they were all *special* gifts, and were only exercised as it pleased God. Is it not a fact that *some* of these very gifts are still enjoyed by the Church, and always have been more or less? We have some men among us who excel in *ruling*, others in *teaching*, others in *evangelistic work*. Some have the gift of *prayer*, others the gift of *song*; and is it to be wondered at if some should still have the gift of *healing*, or of other kinds of miraculous power? Shall we limit the great Head of the church, and say that only a certain number and kind of gifts are to be bestowed now in these latter days, and dare any one say which are to be retained and which are to be discarded? Must we apply our philosophy to explain away one order of gifts, and let the others alone? Can we explain why Whitfield was an evangelist, or Wesley both an evangelist and a pastor? why Moody and others, in our own day, are so gifted in winning souls, and others in building up saints? Is it not because they were all endowed with the Spirit of God for the work they have accomplished? and shall we apply another rule when we read of Dorothy Trudel and George Muller, or of the faith-healing of the present day? Do not let any one imagine that the gifts of preaching and prayer (which are just the *prophesying* of the New Testament) are not to be put alongside of the gift of healing. They are all found classed together among the "diversities of gifts" in the Word, and why should the latter be thrown aside and the others earnestly sought after? It is intended to be helpful to the others in strengthening the faith of the Church, and in spreading the Gospel. I believe that God is giving "the best gifts" to the Church now, as He has always done in the past. We certainly have cases of faith-healing as clear in the present day as many of the cases reported to us in the Scriptures, wrought by our Saviour and His apostles; and if our missionaries had the gift of healing as the apostles had, what a power they would have in their work? Is it not because we have lost faith in God that we have not this gift? It is the same with the other gifts of the Spirit. Jesus, it is said in one place, "could not do many mighty works

because of their unbelief." The Church's strength is lost for want of faith in God. She depends more on human power than upon the power of the Holy Spirit, more on a specified curriculum in the University and Divinity Hall than on the teaching of the Spirit, by which alone His work can be successfully carried out.

The objection is urged that if we are all bound to have this faith there is no need for doctors. This objection is founded on the idea that it is always the will of God that we should be healed, if we only have the faith. There is no ground for such a notion. There is surely a distinction between the faith that saves and sanctifies and the *gift of faith*, which is given specially for special purposes to those only upon whom God sees fit to bestow them. This is clearly seen in the case of the apostle Paul. No one can doubt that he possessed the gift of healing, and used it at times in the most remarkable manner; yet his repeated prayers for healing to himself did not secure it; and instead of miraculously healing Timothy, he only prescribed natural remedies for him; while on one occasion he left Trophimus at Miletum sick. The profession of Luke, therefore, was not set aside by the gift of healing; and suffering is still necessary for the perfecting of the saints. God cannot dispense with it in the training of his children. Indeed, it would not be safe to hand over our health to our own keeping at all times; but if He pleases to give the special gift of faith in this matter, He will yet reserve it in His hand, to be exercised as He sees fit for the glory of His own name and the good of His children.

There are many, however, who object, on the ground that the age of miracles has ceased; on what ground it is hard to say. If this objection is founded on 1st Cor. xiii. 8, it is easily seen to be a total misapprehension of the passage. Prophecies, tongues, and knowledge, in the sense in which the apostle employs the terms, shall "vanish away;" but he shows in verse 10 *when* this shall take place—"When that which is perfect is come," which is not yet; and till then we need all the help the apostles had for the spread of the Gospel and the building up of the Church. When that blessed time comes there shall be no Babel of tongues, no sickness to cure, nor devils to cast out. Meantime, with things as they are, we need all the gifts as well as all the graces which the Lord Jesus, by His death, resurrection, and ascension, has purchased for and promised to His Church.

Why, then, have miracles ceased? Does not the Saviour answer, "Because of your unbelief?" It is this want of faith, not in miraculous gifts only, but all round—in every sphere of action, human and divine, in the material, the spiritual, and also in the supernatural realms of things, that is the great cause of the want of power, both in the Church and in the world.

I am, yours, very truly,
N. B. CAMERON.

The Ossington, Kilmarnock,
June 11th, 1886.
—(*The Reaper.*)

CHRISTIAN VERNACULAR SOCIETY FOR INDIA.

A PLEASANT gathering of the committee and friends of this excellent society was held on Friday, October 22nd, at the office, 7, Adam Street, Strand, to bid farewell to Dr. Murdoch, on his return to India. The Earl of Northbrook presided, and said a few words of kindly farewell. Rev. William Gray, of the Church Missionary Society, the Rev. John Sharp, of the British and Foreign Bible Society, the Rev. James Johnston, lately connected with the General Council on Education in India, and the Honorary Secretary, C. V. E. S., spoke in recognition of the great services which for more than forty years Dr. Murdoch has rendered to the cause of Christian education in India. The Rev. A. H. Lash, the Rev. F. H. Baring, Major-General Touch, and Mr. Robert Paton offered prayer, commending him and his work to the favour and protection of the Lord.

Dr. Murdoch left England in the *Dacca* on Thursday, October 28th. The chief work of this society, of which he is the Indian agent, is training native Christian teachers, and preparing a sound and healthy native literature, with a thoroughly Christian tone. A special effort is being made at the present moment to give an impetus to the latter department of labour, and the sympathy and help of friends are cordially invited.

NEWS FROM SOUTH AFRICA.

SOUL-CHEERING tidings come to us from Brother and Sister Shemeld, of Estcourt. For months they have been without any certain dwelling-place, traveling here and there at their Master's bidding, dwelling in their tent and ox-cart. They lately attended a missionary conference at Maritzburg. The admission fee was five shillings, which they did not have, so borrowed the amount. Brother Shemeld says:

"Two nights I spoke on temperance, and often preached out-doors to natives and whites. One Sunday I preached eight times out-door, next Sunday five times from 9 o'clock to 1 o'clock. One day some friend sent us a bag of meal. Jane was alone at the tent, and took it in. We had 9 pence in cash and were in debt for oxen and 15 shillings borrowed money. A gentleman saw me and asked if I was not living in a tent. I said, 'Yes.' 'Will you let me help you?' 'How?' 'Would you do work, if I would give you £100 a year?' 'No, sir; I would not.' 'Well I want to deposit about £500 in your name, for you to draw on, say £100 a year, for you to expend in working among the natives as you think best.' Well, brother, this is of God; so I thank Him and you, and accept it. But would you not rather give me as I need and deposit in your name?' 'No I give you £300 to-day, and will deposit £200 more shortly. I must give account at the judgment of how I spend my money, and leave you to see to it how this is spent. I am but a steward.'

"He handed me a cheque for £300. So I said, 'Let us pray before I pocket it.' I agreed to write him how it was spent. I had taken the Discipline to show him how to arrange matters. After we had prayed he asked the loan of the Discipline to read it through. He was startled as he saw 'Free Methodist Church.' 'Why, I thought you were a Congregationalist!' I said, 'No! Would you like to make any change in the cheque?' 'No, no! I don't care what you call yourself!

"Here one man, impressed with the simplicity, earnestness and self-denial of our humble missionaries, sees them but for a few days and in this noble, generous manner, gives them this sum of about $2,400. It will make Brother Shemeld's station all but self-supporting. He has with a portion of this paid for his oxen and has contracted for fifteen acres of desirable land, with the privilege of leasing as much more as he wishes. He intimates that the Christian brother (whose name he wishes withheld) will expect the money to be expended in direct missionary work among the natives.—(*Free Methodist.*)

Miscellany.

—The Rev. John Duncan says: "I need a *Saviour* to save me. I have no salvation till I find a *Saviour*. A *person* I must have. The highest truth will not save me, further than as it brings me to the *Saviour*, that *he* may give, and I may get, eternal life." We have placed in italics the words which he meant to make emphatic. What he wanted, and what every man wants, is a *personal* Saviour—a living and conscious being invested with the attributes of personality who possesses the power to do the work implied in salvation, who will exercise that power, whom the understanding may apprehend, whom the affections of the heart may embrace, and on whom faith may lean with implicit confidence. A mere treatise on salvation, without such a Saviour in it, does not meet our wants. A doctrine upon the subject, with no personal Saviour in the doctrine, would be simply an abstraction, not unlike friendship where there is no friend. Christ Jesus—the Man of Galilee, and at the same time the Lord of life and glory—who, in the Bible, is presented to us as the Saviour of sinners, was on earth, and is in Heaven, a living person, having powers and affections, and capable of being apprehended and appreciated, trusted and loved as a person. His distinct and positive personality lies at the bottom of the whole record and the whole doctrine of Christ as found in the Bible. The doctrine of salvation, as there stated, is simply the doctrine of Christ as a personal Saviour, doing and saying and suffering the things there affirmed of him. Without him there is no plan of salvation and no salvation. He is himself this plan, "the way, the truth, and the life;" and if detached from him the plan has no existence. It was a person that wept in the Garden of Gethsemane, that was betrayed by Judas and condemned by Pilate, that died on the cross, that rose from the dead, that ascended into Heaven, and sat down at the right hand of the Majesty on high; and it is a person that now officiates in Heaven as the "High Priest of our profession," and is there "able also to save them to the uttermost that come unto God by him." That person is the Saviour of sinners and that Saviour is "Jesus Christ the righteous," the same yesterday, and to-day, and forever." He is the Saviour to whom Paul referred when he said: "*For I know whom I* have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He is the best expression of God's love that the world ever saw and the best friend that humanity ever had. He can do for us what no other being can do. The friendship of this personal Christ is worth more than all other friendships put together.—(*Independent.*)

—Salvation before Christ's Incarnation. On this subject the *Epiphany* says: Our readers may be interested to know how the Jews themselves answered questions of this sort. Their prophets prophesied of the coming of Christ as the Saviour. When He came, would the Salvation which He brought be available only for those who were born after His day? We came the other day in our studies upon an interesting passage from a Jewish work which we venture to translate from a German translation of the original Hebrew, which is the only form in which our Library contains it. There is a class of Jewish writings known by the name of "Haggadas" or "Discourses." They lay no claim to inspiration, but are interesting interpretations of the Jewish Scriptures by Jews themselves. These Haggadas were composed at various dates between the year 180 before Christ and about 430 after Christ.

Amongst the oldest of these Haggadas is the following:—"The Holy One (*i. e.*, God) said to the Messiah (the Jewish name for the Christ), 'Those souls which lie before thee still in the secret place, (*i. e.*, as yet unborn) will subject thee to an iron yoke and will make thee melancholyeyed, even as the eye of a calf, and they will depress thy Spirit and because of their sins thy tongue will one day cleave to thy gums." Is it thy will to undergo all this?

The Messiah answered "Lord of the world, will these sufferings last many years?"

The Holy One answered "By Thy Life and by the life of Thy Head, I have appointed unto

thee one week of suffering. If thou shrinkest from it then I must drive all these souls into exile.

The Messiah replied: "With a joy and eager desire will I take upon me all these sufferings so that no soul of the chosen people may perish. But not only shall the living be aided in my day, but the dead also, yea even those who have died ever since the days of Adam, and those also whom thou has willed to create but hast not yet created: yea, this I will do, this will I undertake."

The passage is a striking one. We do not quote it to prove any Christian doctrine or because we wish to endorse every expression in it, but simply to show how the Jews, taught by their own Scriptures, which are our Scriptures also,—what we call the Old Testament—saw that the light of Christ, like all light, diffuses itself all around—not before only but behind as well—far back in the past as well as far into future ages He is the Light which lighteneth not some men, but "*every man*" that cometh into the world. It may then be wisest to cease being anxious about the Rishi's salvation and think carefully of our own.

TELEGRAPHIC NEWS.

Berlin, November 25th: In a speech made by the Emperor William at the opening of the Reichstag, his Majesty said that the policy of the German Empire was to exert that influence which resulted from Germany's love of peace and by a close friendship with both her neighbours to maintain concord among the Powers. His Majesty then announced that an increase in the German Army was necessary owing to the increase in the armies of adjoining States. —The German Army has been increased by forty-one thousand men.

Sophia, 25th: A plot, hatched at the Cadets School here, has been discovered to murder the Bulgarian Regents and others favouring their cause. Several arrests have been made.—The Bulgarians are strongly averse to the candidacy of Prince Nicholas of Mingrelia.

St Petersburg, 25th: The *Official Messenger* announces that France protects Russian subjects in Roumelia because there are no German Consuls in that province, but Germany protects the Russians in Bulgaria.

Constantinople, 26th: General Kaulbars started for Russia this evening.

London, 26th: The Right Hon. G. O. Trevelyan has informed his supporters that he has finally declined to contest the vacant seat at Brighton as a Liberal Unionist.

Paris, 27th: M. de Freycinet made a speech in the Chamber of Deputies to-day, in the course of which he said that France was not affected by events in Bulgaria beyond a general interest she took in the preservation of Turkey and the balance of power in the Mediterranean; but as regards Egypt, he said the interests of France were of vital importance and she cannot allow any Foreign Power to be mistress there. M. Freycinet said that the British Government recognised that Egypt must be her own mistress. France had formulated no notice that the British should quit Egypt, but had merely urged the necessity of a settlement. Negotiations aiming at an European agreement relative to the Suez Canal had, he said, been proceeding, and either an agreement would be affected with England or the Powers would take up the question.

Constantinople, 27th: General Kaulbars has received from the Sultan the second class Medjidie.

Dublin, 27th: Mr. Dillon has been summoned to appear before the Queen's Bench here to answer a charge of delivering intimidatory speeches.—The authorities have prohibited the holding of a National League meeting at Sligo.

London, 27th: Negotiations are proceeding between England and China for the cession of Port Hamilton to China.—The Imperial Parliament meets on the 13th of January next for the purpose of discussing the reforms in the procedure of the House of Commons.—The following appointments have been gazetted:—Major-General C. S. White, V. C., C. B., and Colonel J. B. Norman, B. S. C. to be Commanders of the Bath.—Colonels Philip H. T. Harris, B S. C., H. M. Bengough, LeMesurier, Arthur Laughton, M. S. C., J. C. R. D. Macneill, M. S. C., and Deputy Surgeon-General Donnelly to be Companions of the Bath.—The following are the nominees for the new distinguished service order for services in Burma:—Captains B. Channer, B. S. C, Aldworth, Dorward, Wace, Smyth, Cather, Dundas, Milne, Payne and Preston, and Lieutenant Downes —The following promotions have also been made: — Lieutenant-Colonels M Protheroe and Williamson to be Colonels. Majors Fisher, Law, Collins, Warner, Symons, Simpson and Hill to be Lieutenant-Colonels; Surgeon-Majors Sibthorpe and Mackinnon to be Brigade Surgeons.

Berlin, 28th: Germany is seeking to arrange a settlement of the Bulgarian difficulty which shall be satisfactory alike to Austria and Russia, whereby Russia is to recognise the Sobranje and the Powers sanction the Union of Roumelia and Bulgaria.

London, 28th: With reference to the negotiations proceeding between England and China respecting Port Hamilton, England will retain her hold on the Corean Straits, and not allow any European Power to possess them even if Port Hamilton has to be ceded to China.—Mr. O'Brien has also been summoned to appear before the Court of Queen's Bench in Dublin to answer a charge of delivering intimidatory speeches. — In spite of the precautions taken by the police, Messrs. Dillon and O'Brien have managed to address several Nationalist meetings in the vicinity of Sligo. The speeches made were of a defiant nature.—The list of Companions appointed to the new Distinguished Service Order includes numerous name of those who took part in the battle of Giniss,

Rome, 28th: Count Robilant, Minister for Foreign Affairs, speaking in the Italian Chambers, said Italy concurs in the peaceful aims of Germany and Austria, and her relations with those two countries were cordial and trustful. It was her desire to maintain and, if events should require it, to strengthen the traditional friendship with England. Italy, he said, labours to prevent a European war, but anyhow her attitude is one of vigilance. He greatly eulogised Prince Alexander and the conduct of the Bulgarians during the crisis.

Berlin, 29th: The Emperor William, in addressing the Presidents of the Reichstag to-day, emphasized the urgency there was for increasing the German army since the armies of neighbouring States already surpassed that of Germany in numbers. His Majesty expressed confidence in the maintenance of peace.

London, 30th: General Sir Redvers Buller has been appointed to temporarily succeed Sir Robert Hamilton as Under-Secretary for Ireland.—Mr. Robertson, the Conservative candidate, has been elected without opposition for Brighton in room of the deceased member, Alderman D. Smith.

December 1st: It is currently reported that M. Waddington has asked the British Government to name a date for the evacuation of Egypt, and also that a final reply be given respecting the Suez Canal Question.—Mr. Morley, speaking at Hawick, said that the outlook in Ireland was very bad, and that it would be impossible to obtain social order there or settle the land without Home Rule.

Berlin, 1st: The Secretary of Finance has made a statement in the Reichstag that Germany has disposed of all her stock of silver bars and one million and a quarter marks worth of Thalers through an order to the Berlin mint for the new Egyptian silver coinage. The standard, he said, would not, however, be affected.

St. Petersburg, 1st: General Kaulbars arrived here to-day from Constantinople.—It is reported that Prince Lobanoff will replace M. de Giers as Minister for Foreign Affairs.

Haiphong, 1st: The frontier between China and Tonquin is infested with pirates whose depredations are daily becoming more serious. Latest advices state that the French Agent on the frontier has been attacked, and that the members of the Commission for the delimitation of the frontier have been captured.

London, 2nd: The Irish executive will proclaim all meetings that are summoned with the view of intimidating juries.—The *Times* of to-day, in an article on the state of Ireland, urges continued firmness on the part of the Government in enforcing respect for the law thus shortening the struggle.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for

that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and callapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his symdathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me.

F. T. W.

PASSENGERS SAILED

Per Str. *Manilla*, Dec. 1 :

For Genoa—Major Goodwyn, Mrs Goodwyn, One Child, Mr B Coventry, Rev Vincenzo, Rev Rastendick, Mrs Rastendick, Lieut-Col J Mackenzie, Mr Mackenzie, Miss Mackenzie, One Gentleman, Lieut-Col F F Comyn, Mrs Oomyn, Mrs H P Hodson and one infant, Mr Johnston, Miss Johnston, Mr J R Middleton, Mrs Middleton, and Mr W Griffiths.

Per P. and O. Str. *Verona*, 3 :

For Brindisi—Mr H M Durand, Hon Justice Scott, Mr Beaumont, Mr C F Fitch, Major Meiklejohn, Mr G Mossy, Mr W Richardson, Mr J H Lace, Mr G M Macpherson, Mr H Murray, Mr H H Molyneux, Mr Denby, Mr T Tennent, Rev Mr and Mrs Bren, and Mr W S Marshall.

For London—Mr T Chadwink.

PASSENGERS ARRIVED

Per Str. *City of Carthage*, 26 :

From Liverpool—Miss Workman, Mr Workman, Miss Gray, Miss C W Crawford, Rev Mr and Mrs Gray, Dr and Mrs Huntley and children, Rev W F Martin, Miss Ireland, Miss Robson, Miss M S Anderson, Mr Ontridge, Mr John Percy, Mr H Thomson, and Mr and Mrs Smith.

Per Str. *Merton Hall*, 26 :

From Liverpool—Mr A King, Dr and Mrs Cullen and two daughters, Mrs Wright and three children, two Misses Wright, Mr H Wright, Capt Philpotts, Miss Sanders, Mr Parkhouse, Miss Warner, Miss Lake, Capt and Mrs Renny and infant, Mr W F Gibbon, Miss Sullivan, Mr Flowers, and Mr Palet.

Per P. and O. Str. *Assam* 30 :

From Venice—Mr and Mrs Glover and child, Mr C J Meili, Mr Renny, Mr and Mrs R W Maxwell and infant, Mr and Mrs A H Fraser and infant, Mr and Mrs Durant, Mr and Mrs Stoney, Mrs G W Martin, Mr and Mrs W M Grant, Mr A Butter, Hon W W Hunter, Lieut J W B Meade, Mr R D Warburg, Mr J Mure Mr C H Mein, and Mrs A Glaccbrette.

From Brindisi—Mr J C Berry, The Earl of Fife, Mr J Mackilican, Mr H B Simpson, Mr G Henrichs, Col A Paget, Mr N Ogle, Mr H B H Turner, Major and Mrs C Baker, Major F Sheppard, Miss A Sharps, Mr P L Richards, Capt A Howlett, Dr Robertson, Mr Rabyns, Mr J Mackintosh, Major J F Brough, Mr Lowmsky, Mr F Sharps, Mr S P Scott, Major J J Carter, Mr A T Crossfield, Mr D J Dixon, Mr and Mrs Craik, Mr C Carroll, Mr H Bell, Mr J Naylor, Mr H P Laurent, Mr Lumdsley, Mr Shirrwell, Mrs Coote, Mr Coote, Jr, Mr Scoulandi, Mr Naigely, and Mr Ormer.

From London—Mr J F Hamilton, Mr Young, Mr Glover, Jr, Col Cuthbert Larking, Mr G P Robinson, Miss Leverwarne, Mr J W Hose, Mr H S Smith, Mr A Ford, Mr F J Cooke, Mr A M Bell, Mrs Taylor, daughter and infant, Mr Stewart Mr S C Gwyer Mr J Turner Capt Breeze Mr and Mrs Baker Miss A L Evans Mr J E Caithness Mr E G Gahagen Mr Benson Dr G H Stirling Mrs Lambert and infant Miss Ada Phillipps and Mr G H Cole.

From Gibraltar—Mr F H Hallway and Miss Hallway.

From Suez—Mr Manse and Mr Winthorp.

Domestic Occurrence.

MARRIAGES.

ASHCROFT—ROBSON—Nov. 27th, at the Ambrolie Free Church, Girgaum, by the Rev. D.. Mackichan, D. D., assisted by the Rev. J. G Cooper, Nagpore, Rev. Francis Ashcroft, M. A., Missionary, Ulwar, Rajputana, to Agnes Renton, second daughter of the Rev. John Robson, D. D., Aberdeen, Scotland, formerly of Ajmere, Rajputana.

BONNAR—IRELAND—Nov. 27th, at the Ambrolie Free Church, Girgaum, by the Rev. D. Mackichan, D. D., assisted by Rev. J. G. Cooper, Nagpore, Rev. William Bonnar, Dioli, Rajputana, to Annie, daughter of Thomas Ireland, Esq., Greenlaw, Paisley.

"BOMBAY GUARDIAN."

The following are the Subscriptions received up to date :—

	Rs.	A.	P.
J. Hodges, 30th June 1888	7	10	0
T. Glover, 1st October 1887.....	6	6	0
T. K. Gray, 1st March 1886.....	15	0	0
A. Kemp, 6th June 1887	15	4	0
W. B. Wright, 24th July 1887.....	6	0	0

Advertisements.

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